

【巴利佛經】

10. Saṅgītisuttam

合誦經 (The Recital / The Compilation)

☆ 四明覺 *sampajañña* ⇒ (1) 有益明覺 *sāttaka* (津儀勤、防惡) —— 在生起念頭時，就能在有益及無益之間，作出有益選擇 (防護根門)；(2) 合宜明覺 *sappāya* (斷勤、斷惡) —— 能夠於適宜與不適宜之間，作出適宜選擇 (斷三惡尋)；(3) 行處明覺 *gocara* (修勤、修善) —— 行住坐臥，不捨棄念住 (禪思主題：有去無回、無去有回、無去無回、有去有回)；(4) 無痴明覺 *asammoha* (隨護勤、成善) —— 在行住坐臥等各方面，沒有愚痴、我見 (忍受困境)。

☆ 十聖居 ⇒

- ① 已斷五支 (正見：已除五蓋)；
- ② 具足六支 (正業：攝六根門)；
- ③ 心念一護 (正念：攝念護心)；
- ④ 慎思四依 (正精進：四正勤)；
- ⑤ 已捨自諦 (正語：已離戲論)；
- ⑥ 求已斷盡 (正命：已斷三求)；
- ⑦ 濁思已淨 (正思惟：斷三思)；
- ⑧ 身行寂靜 (正定：具足四禪)；
- ⑨ 心善解脫 (正解脫：解三毒)；
- ⑩ 慧善解脫 (正智：已無後有)。

☆ 自諦 (四類十問、十四難等邪見) 卍

- ① 世界是常 (時間是有限)？
- ② 世界是無常 (時間是無限)？
- ③ 世界是有邊 (空間是有限)？
- ④ 世界是無邊 (空間是無限)？

- ⑤ 命即是身（本體與身體是相同）？
- ⑥ 命與身是異（本體與身體是不同）？
- ⑦ 如來死後是有（如來與聖者死後是有）？
- ⑧ 如來死後是無（如來與聖者死後是無）？
- ⑨ 如來死後是亦有亦無（如來與聖者死後是既有又無）？
- ⑩ 如來死後是非有非無（如來與聖者死後是沒有或無）？

☆ 十聖居與捨自諦 *Paṇunna-pacceka-sacca* ⇒ 所有南北傳、大小乘宗派，都不講「十聖居」與「捨自諦」（甚至，在佛學大辭典裡，也找不到！）為何不講呢？因為，在十聖居裡有一個重要觀念——捨自諦：「捨棄各自發明、見解諦理。」是成為聖者之重要條件！若野心想成立宗派、自立門戶，也就無法「捨自諦」了！（所謂：阿毗達摩、大毗婆沙論、空性思想、他空見、唯心、唯識、如來藏……無一不是「自諦」。）所以，不想捨棄「自諦」者？也就不是——真正「聖者」！

☆ 十聖居與慎思四依 *Catura-apassena* ⇒ 所有南北傳、大小乘宗派，都不講「十聖居」與「慎思四依」（在佛學大辭典裡，同樣找不到！）在捨棄「自諦」同時，不陷入虛無主義、不可知論（空性思想）泥沼當中，應以佛陀教導為皈依處，即是一——慎思四依：「慎思（如理作意 *yoniso manasikāro*）而 ① 受持善法 *paṭisevati*（修勤——四依法、四聖種）；② 肯定善法 *adhivāseti*（隨護勤——忍受困境）；③ 否定惡法 *parivajjati*（津儀勤——迴避惡處）；④ 捨棄惡法 *vinodeti*（斷勤——斷三惡尋）。」

5. 十聖居 *Dasa ariyavāsā* (AN 10.20)

（五十三） 348. *Idhāvuso, bhikkhu* (1) *pañcaṅgavippahīno hoti*, (2) *chaḷaṅgasamannāgato*, (3) *ekārakkho*, (4) *caturāpasseno*, (5) *paṇunnapaccekasacco*, (6) *samavayaśaṭṭhesano*, (7) *anāvilasaṅkappo*, (8) *passaddhakāyaśaṅkhāro*, (9) *suvimuttacitto*, (10) *suvimuttapañño*.

友！比丘於此世間——

- ① 已斷五支；
- ② 具足六支；
- ③ （心念）一護；
- ④ （慎思）四依；
- ⑤ 已捨自諦；
- ⑥ 求已斷盡；
- ⑦ 濁思已淨；
- ⑧ 身行寂靜；

⑨ 心善解脫；

⑩ 慧善解脫。

Ten Ariyan methods of living. Herein, friends, ① a brother has got rid of five factors, ② is possessed of six factors, ③ has set the one guard, ④ carries out the four bases of observance, ⑤ has put away sectarian opinions, ⑥ has utterly given up quests, ⑦ is candid in his thoughts, ⑧ has calmed the restlessness of his body, ⑨ and is well emancipated in heart, ⑩ and intellect.

(Ten Aristocratic Garbs: Here friends,

- ① a beggar has let go of five,
- ② has control of six,
- ③ guards one,
- ④ calculates four,
- ⑤ separates individual truths,
- ⑥ annihilates wishes,
- ⑦ purifies his principles,
- ⑧ creates impassivity of body,
- ⑨ is well freed in mind,
- ⑩ is well freed in wisdom.)

Kathañcāvuso, bhikkhu pañcaṅgavippahīno hoti?

① 又，友！比丘如何稱為：『已斷五支』耶？

(1) What five factors has he got rid of?

(How, friends, has a beggar let go of five?)

Idhāvuso, bhikkhuno ① kāmaccando pahīno hoti, ② byāpādo pahīno hoti, ③ thinamiddhaṃ pahīnaṃ hoti, ④ uddhaccakukuccaṃ pahīnaṃ hoti, ⑤ vicikicchā pahīnā hoti.

友！比丘於此世間——

- (1) 已斷愛欲；
- (2) 已斷瞋恚；
- (3) 已斷惛眠（惛沉、睡眠）；
- (4) 已斷掉悔（掉舉、憂悔）；
- (5) 已斷疑惑。

Sensuality, malevolence, sloth and torpor, excitement and worry, doubt.

(Here, friends, a beggar, has let go of pleasure-wishing, has let go of anger, has let go of lazy ways and inertia, has let go of fear and trembling, has let go of vacillation.)

Evam kho, āvuso, bhikkhu pañcaṅgavippahīno hoti.

友！如是比丘稱為：『已斷五支！』

(Even so, friends, has a beggar let go of five.)

Kathañcāvuso, bhikkhu chaḷaṅgasamānāgato hoti?

② 又，友！比丘如何稱為：『具足六支』耶？

(2) What six factors is he possessed of?

(How, friends, does a beggar have control of six?)

Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

友！比丘於此世間——

(1) 以眼見色已，既不喜、又不憂，住於平等之捨念、而有正知；

The six 'chronic states.'

(Here, friends, a beggar seeing a material shape with the eye is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

Sotena saddaṃ sutvā...pe... manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

(2) 以耳聞聲已，既不喜、又不憂，住於平等之捨念、而有正知；

(Here, friends, a beggar hearing a sound with the ear is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

(3) 以鼻嗅香已，既不喜、又不憂，住於平等之捨念、而有正知；

(Here, friends, a beggar smelling a scent with the nose is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

(4) 以舌嚐味已，既不喜、又不憂，住於平等之捨念、而有正知；

(Here, friends, a beggar tasting a flavor with the tongue is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

(5) 以身接觸已，既不喜、又不憂，住於平等之捨念、而有正知；

(Here, friends, a beggar feeling a touch with the body is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

(6) 以意知法已，既不喜、又不憂，住於平等之捨念、而有正知。

(Here, friends, a beggar conscious of a thought with the mind is neither pleased in mind nor upset in mind and he lives detached, mindful, self-aware.)

Evam kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti.

友！如是比丘稱為：『具足六支！』

(Even so, friends, does a beggar have control of six.)

Kathañcāvuso, bhikkhu ekārakkho hoti?

③ 又，友！比丘如何稱為：『心念一護』耶？

(3) How has he set the one guard?

(How, friends, does a beggar guard one?)

Idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti.

友！比丘於此世間——

具足正念、善護其心。

By the mental guard of mindfulness.

(Here, friends, a beggar guards his mind by getting control of his intentions.)

Evam kho, āvuso, bhikkhu ekārakkho hoti.

友！如是比丘稱為：『心念一護！』

(Even so, friends, does a beggar guard one.)

Kathañcāvuso, bhikkhu caturāpasseno hoti?

④ 又，友！比丘如何稱為：『慎思四依』耶？

(4) What are the four bases of observance?

(How, friends, does a beggar calculate four?)

Idhāvuso, bhikkhu ① saṅkhāyekaṃ paṭisevati, ② saṅkhāyekaṃ adhvāseti, ③ saṅkhāyekaṃ parivajjeti, ④ saṅkhāyekaṃ vinodeti.

友！比丘於此世間——

- (1) 謹慎客觀地明智判斷以後，而使其追隨某一（善）法；
- (2) 謹慎客觀地明智判斷以後，而使其忍受某一（善）法；
- (3) 謹慎客觀地明智判斷以後，而使其迴避某一（惡）法；
- (4) 謹慎客觀地明智判斷以後，而使其斷除某一（惡）法。

Herein a brother judges that something is to be (i) habitually pursued, (ii) endured, (iii) avoided, (iv) suppressed.

(Here, friends, a beggar figures a thing is to be gone after, a thing is to be endured, a thing is to be avoided, a thing is to be got rid of.)

Evam kho, āvuso, bhikkhu caturāpasseno hoti.

友！如是比丘稱為：『慎思四依！』

(Even so, friends, does a beggar calculate four.)

Kathañcāvuso, bhikkhu paṇunnapaccekasacco hoti?

⑤ 又，友！比丘如何稱為：『已捨自諦』耶？

(5) How does he become 'one who has put away sectarian opinions?

(How, friends, does a beggar separate individual truths?)

Idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni.

友！比丘於此世間——

源自種種（邪見外道）沙門、婆羅門之『各自諦理』；

彼等一切，皆已被除去、排遣、捨棄、唾棄、脫離、斷盡、棄絕之時。

All those many opinions of the mass of recluses and brahmins which are held by individuals as dogmas: — all these he has dismissed, put away, given up, ejected, let go, eliminated, abandoned.

(Here, friends, a beggar, however many there may be of ordinary shamen or brahmen or the number of their truths about separate individuality, from all those he has separated himself, he has thrust off, tossed away, abandoned, vomited them up and released them.)

Evam kho, āvuso, bhikkhu paṇunnapaccekasacco hoti.

友！如是比丘稱為：『已捨自諦！』

(Even so, friends, does a beggar separate individual truths.)

Kathañcāvuso, bhikkhu samavayasaṭṭhesano hoti?

⑥ 又，友！比丘如何稱為：『求已斷盡』耶？

(6) How is he one whose questing is utterly given up?

(How, friends, does a beggar annihilate wishes?)

Idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā.

友！比丘於此世間——

- ① 已斷慾求；
- ② 已斷有求；
- ③ 已調伏梵行求，而朝向輕安。

He has eliminated the questing after worldly desires, the questing for rebirth, the questing for religious life.
(Here, friends, a beggar has let go of wishing for pleasures, has let go of wishing to become, has let go of wishing to live the Brahma-life.)

Evam kho, āvuso, bhikkhu samavayasatthesano hoti.

友！如是比丘稱為：『求已斷盡！』

(Even so, friends, does a beggar annihilate wishes.)

Kathañcāvuso, bhikkhu anāvilasaṅkappo hoti?

⑦ 又，友！比丘如何稱為：『濁思已淨』耶？

(7) How is he candid in his thoughts?

(How, friends, does a beggar purify his principles?)

Idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasāṅkappo pahīno hoti, vihiṃsāsaṅkappo pahīno hoti.

友！比丘於此世間——

① 已斷愛思；

② 已斷瞋思；

③ 已斷害思。

He has eliminated occupying his mind with sensual or malicious or cruel ideas.

(Here, friends, a beggar lets go of the pleasure principle, lets go of the anger principle, lets go of the injury principle.)

Evam kho, āvuso, bhikkhu anāvilasaṅkappo hoti.

友！如是比丘稱為：『濁思已淨！』

(Even so, friends, does a beggar purify his principles.)

Kathañcāvuso, bhikkhu passaddhakāyasaṅkhāro hoti?

⑧ 又，友！比丘如何稱為：『身行寂靜』耶？

(8) How does he tranquillize the activity of the body?

(How, friends, does a beggar create impassivity of body?)

Idhāvuso, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

友！比丘於此世間——

既斷其樂，又斷其苦，正是先前之喜憂（已滅故），進入不苦不樂之『捨念清淨』，成就第四禪而安住。

Because of eliminating the being affected pleasurably or painfully, because of the dying out of previous impressions as joyful or sorrowful, he attains to and abides in a state of neutral feeling, of very pure indifference and mental lucidity, namely, the state called Fourth Jhāna.

(Here, friends, a beggar lets go of pleasure, lets go of pain, allows his former mental ease and misery to subside, without pain, without pleasure, with an utterly pure and detached mind he enters into and makes a habitat of the Fourth Burning.)

Evam kho, āvuso, bhikkhu passaddhakāyasaṅkhāro hoti.

友！如是比丘稱為：『身行寂靜！』

(Even so, friends, does a beggar create impassivity of body.)

Kathañcāvuso, bhikkhu suvimuttacitto hoti?

⑨ 又，友！比丘如何稱為：『心善解脫』耶？

(9) How does he become well emancipated in heart?

(How, friends, does a beggar get well-freed in heart?)

Idhāvuso, bhikkhuno rāgā cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti.

友！比丘於此世間——

- ① 已解脫貪心；
- ② 已解脫瞋心；
- ③ 已解脫痴心。

He becomes emancipated in heart from passion, hate, and illusion.

(Here, friends, a beggar is free from lustful thoughts, is free from hateful thoughts, is free from deluded thoughts.)

Evam kho, āvuso, bhikkhu suvimuttacitto hoti.

友！如是比丘稱為：『心善解脫！』

(Even so, friends, does a beggar get well-freed heart.)

Kathañcāvuso, bhikkhu suvimuttapañño hoti?

⑩ 又，友！比丘如何稱為：『慧善解脫』耶？

(10) How does he become well emancipated in intellect?

(How, friends, does a beggar get well-freed in wisdom?)

Idhāvuso, bhikkhu 'rāgo me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo 'ti pajānāti.

友！比丘於此世間——

(1) 其智慧知：『我已斷貪，（恰如）多羅樹，已被切斷根部、連根拔起；已斷未來生機，（成就）不再往生之法（智）。』

He understands his emancipated condition, namely, in the thought: Passion ...

(Here friends, a beggar knows: 'I have let go of lust, taken it out by the roots, like a palm cut off at its base it is a thing that no longer has life, a thing that cannot come into existence again.')

'Doso me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo 'ti pajānāti.

(2) 其智慧知：『我已斷瞋，（恰如）多羅樹，已被切斷根部、連根拔起；已斷未來生機，（成就）不再往生之法（智）。』

hate ...

(He knows: 'I have let go of hate, taken it out by the roots, like a palm cut off at its base it is a thing that no longer has life, a thing that cannot come into existence again.')

'Moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo 'ti pajānāti.

(3) 其智慧知：『我已斷痴，（恰如）多羅樹，已被切斷根部、連根拔起；已斷未來生機，（成就）不再往生之法（智）。』

illusion ... for me are eliminated, cut off at the root, become as a palmtree stump, become non-existent, unable to grow again in future.

(He knows: 'I have let go of delusion, taken it out by the roots, like a palm cut off at its base it is a thing that no longer has life, a thing that cannot come into existence again.')

Evam kho, āvuso, bhikkhu suvimuttapañño hoti.

友！如是比丘稱為：『慧善解脫！』

☆ 十無學法 ⇒ ① 正見、② 正思惟、③ 正語、④ 正業、⑤ 正命、⑥ 正精進、⑦ 正念、⑧ 正定、⑨ 正智、⑩ 正解脫。

6. 十無學法 *Dasa asekkhā dhammā (SN 14.29, 113)*

asekkhā sammādiṭṭhi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammājīvo, asekkho sammāvāyāmo, asekkhā sammāsaṭi, asekkho sammāsamādhī, asekkhā sammāñāṇaṃ, asekkhā sammāvimutti.

① 無學之正見、② 無學之正思惟、③ 無學之正語、④ 無學之正業、⑤ 無學之正命、⑥ 無學之正精進、⑦ 無學之正念、⑧ 無學之正定、⑨ 無學之正智、⑩ 無學之正解脫。

Ten qualities belonging to the adept, to wit, ① the right (or perfect) views, ② intentions, ③ speech, ④ action, ⑤ livelihood, ⑥ effort, ⑦ mindfulness, ⑧ concentration, ⑨ insight and ⑩ emancipation as held by adepts.

(Ten Dhammas of the Seer: The seer's high view, The seer's high principles, the seer's high speech, the seer's high works, the seer's high lifestyle, the seer's high self-control, the seer's high mind, the seer's high getting high, the seer's high knowledge, the seer's high freedom.)

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa dhammā sammadakkhātā.

友！如是，彼正知者、正見者、應供者、正等覺者之世尊，如實宣說十法。

These Tens in the Doctrine, friends, have been perfectly set forth by the Exalted One, who knows, who sees.

(These then, friends, are those ten-part Dhammas consummately taught by the Bhagava, that Consummately-Awakened-One, an Arahant who knows and sees.)

Tattha sabbeheva saṅgāyitabbaṃ na vivaditabbaṃ,

故我等一切，於今結集，當不令其紛爭；

Here should there be chanting by all in concord, not wrangling,

(In this situation, let us all gather to gether as one, undivided,)

yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ,

蓋令此梵行永續、久住；

in order that the holy life may live and be long established.

(so that this Best of Lives will stay on track and stand for a long time,)

tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.

為眾生利益、眾生安樂，慈愍世間，為諸人天幸福、利益、安樂也。」

Thus will it be for the welfare, for the happiness of multitudes, a kindness to the world, for the good, the welfare, the happiness of devas and men.

(as a benefit to the many, as a pleasure for the many, out of compassion for the world, for the benefit and pleasure of gods and man.)

☆ 結語 (Epilog)

(五十四) 349. *Atha kho bhagavā uṭṭhahitvā āyasmantaṃ sārīputtaṃ āmantesi –*

爾時，世尊起立，告舍利弗尊者曰：

Now when the Exalted One had arisen he addressed the venerable Sārīputta saying:

‘sādhu sādhu, sārīputta, sādhu kho tvaṃ, sārīputta, bhikkhūnaṃ saṅgītipariyāyaṃ abhāsī’ ti.

「善哉、善哉、舍利弗！善哉、舍利弗！汝為諸比丘，完美宣說合誦教法！」

‘Excellent, Sārīputta, excellent! Excellently, Sārīputta, have you uttered the scheme of chanting together for the brethren.’

Idamavocāyasmā sārīputto, samanūñño sathā ahosi.

此是舍利弗尊者所說，並得到大師嘉許者。

These things were spoken by the venerable Sārīputta. The Master signified his assent.

Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanduntī.

彼等比丘，心滿意足、

歡喜信受舍利弗尊者所宣說。

The brethren were pleased and delighted with the venerable Sārīputta's discourse.

(Tatīyabhāṇavāro niṭṭhito.)

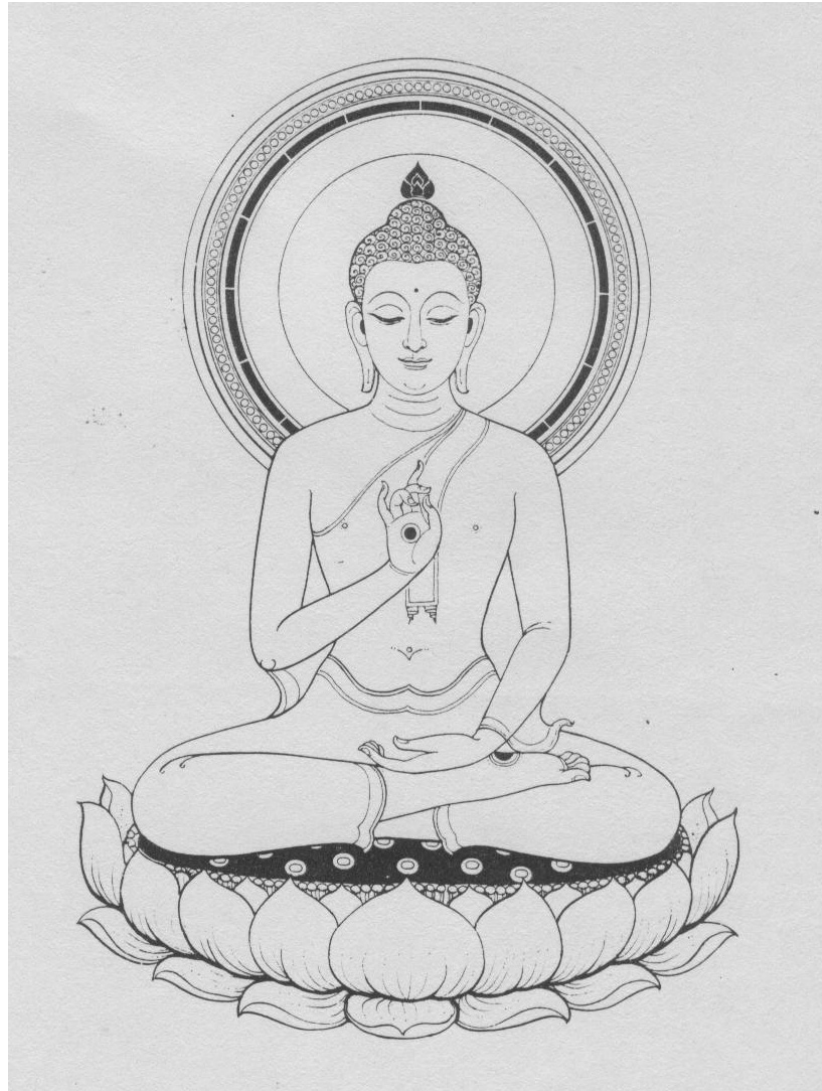
三誦結束

Saṅgītisuttaṃ niṭṭhitaṃ dasamaṃ.

合誦經 ～波梨品・第十經終

The Recital / The Compilation: the Tenth.

～ 《長部經典・波梨品・Saṅgītisutta 合誦經》 (DN 33, 296-349)



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Free circulation, welcomed posted!

★ 菩提僧團所譯的經典，以及巴利佛經，除了幫助他人學習戒律、定力和智慧外，不應該用於其他目的！並請保留：完整的經文內容和參考說明，非常感謝！ ★

The scriptures translated by the Bodhi Sangha, as well as the Pali Buddhist scriptures, should not be used for other purposes except to help others learn precepts, concentration and wisdom! And please keep: the complete of scripture content and reference description, thank you very much!

(請_ク注_シ意_シ裝_ツ訂_ム邊_ヲ， 雙_ハ數_ニ頁_ニ在_リ左_ノ側_ニ。)

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